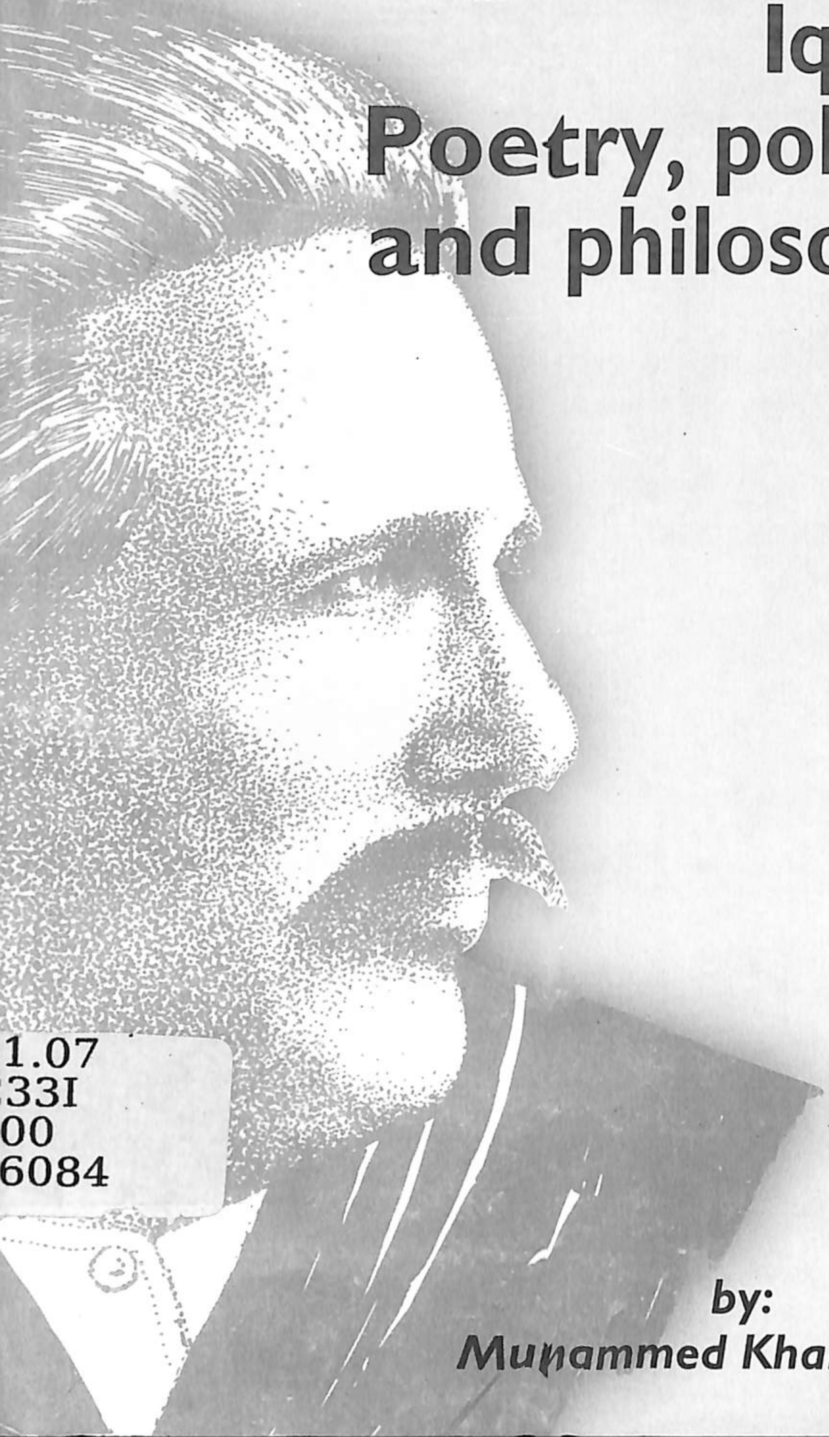
Iqbal's Poetry, politics and philosophy



by:
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contents

Introduction

The first part in this book is best of the Muhammad Iqbal's poetry - Shikwa wa Jawab-i Shikwa. In the second part his political vision of universal brotherhood, based on God's revelation is explained. In the third part, Dr Iqbal's philosophy "Secret of the Self" is elaborated under the heading of Iqbal's Philosophy of Perfect Man. Therefore, in this small volume you will find the gist of Iqbal's poetic, political and philosophical message.

Iqbal's SHIKWA WA JEWAB-I SHIKWA has a special place in my life. Generally people remember how they learnt reading and their first teacher. I had learnt reading and writing but I don't remember with whom I started and who was my first teacher. What I still remember distinctly, after more than half a century is the first book I read. This was SWAL-I SHIKWA WA JEWAB-I SHIKWA in Urdu. It was 32 pages small book with yellow art paper cover, which carried the familiar photograph of Allama Iqbal with shawl over his shoulders. Then I was hardly thirteen years old and student of the primary school. I was deeply moved by this piece of poetry and immediately memorised some of verses and murmured them unconsciously for several days. For example the following verses I never forgot and still some time I murmured them unconsciously to myself:

"You dress like Christians and live like Hindus;
As such, your behaviour disgusts even a Jew.
You may be seyyid, Turk, Afghan and all the rest;
But are you really Muslims and sincerely can you attest."

At this age; with a scant knowledge of history how much I understood this historical work of Allama Iqbal at that time, I don't exactly remember. However, I become captivated to the spirit of his this historical work. Since then I read this work again and again in my life. I cannot number how many times in my life until today I have read this poetic work. Every time I read, I feel the

same elation as I felt when I was young and read it first time. Therefore, I never parted with Kulliyat-i Iqbal. Even when on holiday I usually take Kulliyat-i Iqbal beside the copy of the Qur'an with me. In the autumn of 1992, I took a time off to escape from the hustle bustle of Istanbul to spend a few weeks in a small historical village Ormanakoy in the foot of Taurus in Turkey. There I found the atmosphere conducive to translate this work in Turkish. I always wanted to translate this work to convey the message of Allama Iqbal to the Turkish readers. When I returned to Istanbul immediately I submitted the manuscript of this translation to the editor of a Turkish literary monthly magazine "Yedi Iklim". They were very glad to publish it. A few years later, in 1995 Istanbul Greater Municipal Council Cultural Department organised an International Conference on Iqbal between 29 November to 02, December. The director of the cultural department Istanbul invited me to submit a paper on Dr Iqbal in this conference. I took this opportunity and proposed him to publish Allama Iqbal's celebrated poetic work SHIKWA in Turkish. This will be the best complement to him. He accepted my proposal and requested me to prepare this book for them. Thus the SIIRLER AYNASINDA IKBAL (Iqbal in the mirror hall of his Poetry) came into existence. Foreword to it, was written by poetry-loving young politician Recep Tayyib Erdogan, the then mayor of Istanbul. This book was distributed to the participants of International Conference on Iqbal held in Istanbul between 30 November and 2 December,1995. The poetry loving young politician and mayor of Istanbul was later deprived from his elected post of Istanbul mayor-ship and sentenced to ten months imprisonment. He has been banned from politics for life under the notorious Turkish law 312. This was simply because he recited a couple of lines from the poetry of famous Turkish poet Zia Gokalp . I was also asked to submit a paper on Iqbal's political views, which I did as, IQBAL - THE POET WITH A POLITICAL VISION. My speech generated a heated debate in the conference. Some of the official Pakistani guests, the Pakistan ambassador in Turkey Inam-ul Haque on the top it felt themselves uneasy. The ambassador accused me from

the stage that I have dragged Dr Iqbal into politics. Upon this the president of the Turkish Writers Association Mehmed Dogan came to the stage and said; 'we want our Pakistani brothers to be frank and honest. There is no need of adulation for Turks. It will not help us. We must be honest to ourselves and discuss our historical experience with full objectivity. Therefore, I appreciate and support the approach of the speaker and thank him for enlightening us about the true political ideas of Iqbal; especially with respect to the political development in Turkey.' I leave it to that and let readers to judge for themselves whether I did injustice to Dr Iqbal in presenting his political views in my speech, which you will find in second part of this book.

My real intent here is to convey the message of Iqbal, to English speaking youth who had no chance of reading Iqbal's Dialogue with God – SHIKWA WA JAWAB-I SHIKWA – in its original Urdu language. Late Professor A.J.Arberry has already translated this work as THE COMPLAINT AND THE ANSWER. And Khus want Singh as IQBAL'S DIALOGUE WITH ALLAH. I consulted and benefited from both these translations. I have again translated and added dip notes to help the young readers to understand Iqbal's message in historical perspective. I hope, this annotated translation will also help Muslims in general to understand the reason of present plight of the Muslim Ummah and remind them their responsibility towards the humankind. Before I conclude, I wish to thank

Muhammad Ali Okcu of Birim Composing Services for his help and patience he has shown for the typing of the manuscript and the corrections, which I have to make repeatedly before this book took the present shape. Now let me conclude this introduction with the verse of Iqbal:

Let hearts be shaken by this lone nightingale's yells,
Let sleepers be awakened by this caravan marching bells.

Muhammed Khan Kayani
Istasyon Cad:52/24, Erenkoy-Istanbul
11 January, 2000

Part I

IQBAL'S DIALOGUE WITH GOD

THE COMPLAINT

I

Why remain in loss and think I not of my gain,
Why I not think for my tomorrow and suffer pain.
Why listen the laments of nightingale and silent I remain,
Fellow-bard, am I a rose which silent ever stands,
Power of speech pushed me to complain,
Dust be filled in my mouth, to Allah I complain.

II

True, we are famous for our submission and restraint,
Yet we tell our tale of grief because we are constrained.
We are but muted lyre; yet full of complaints,
Now sighs are raised, for the sorrows we no longer contain.
O, God give ear to the complaint of your devotees tried and true,
You're used to hear praise, now hear the note of protest too.

Notes:

1- Poet points out that unlike trees and plants man is endowed with the power of speech and expression. Therefore, he must express his feelings. If necessary, he must even take his complain to his Creator, the Almighty, God. That is what the poet Dr Muhammad Iqbal has done in this piece of poetry.

2-Poet here acts as a spokesman of the Muslim Ummah and complains to God on their behalf that they are not being treated fairly. And says the Muslims have never complained and always celebrated YOUR praises. Now if their sighs are heard, it is because they are overwhelmed by their feelings of sorrows and pain.

III
Thou art Eternal and there's no Beginning of Thee,
Flowers stood in the garden but there was no breeze.
O, Just and Gracious God, let impartial justice be,
Could the scent of rose be diffused if there was no breeze.
Our restlessness was to win the pleasure of Thee,
Else the folk of your beloved prophet were not on spree.

IV
Strange was the spectacle of the world before our days,
Some worshipped stones and others to trees prayed.
Only to matter was attuned the human gaze,
To unseen God, they did not simply care.
You know it well nobody knew Thy Holy names,
Your attributes to the world, Muslims have explained.

Notes:

3- The poet asserts that although God, the Almighty is Eternal but it was Muslims who carried His message around the world like breeze carries the scent of flowers around. The followers of Thy beloved messenger Muhammad (PBUH) were not mad who traversed the deserts, vales, mountains and seas. They took this trouble only to win YOUR pleasure.

4- Poet here points out that most people did not recognise God, the Creator of the worlds by HIS names. Therefore they worshipped any thing they found unusual and took it as deity. Even the followers of monotheistic religions quite often, when they neglected their prophet's teachings fell to this abyss. For example prophet Elijah thus complained God; " Now Israelites forsaken God of their father and worshipped mountains, groves and idols." And also their calf-worship and their request to Moses, peace be upon, to make an idol for them of God to worship Him like other nations.(see The Qur'an: VII/138). But Muslims have a unique way of recognising God by his attributes and by his beautiful names. And that what poet alludes to here.

V

Though Seljuqs had their emirates, Turanian their sway,
Chinese ruled in China, Sassinians in Iran had their ways.
Greeks ruled the fruitful acres in their days.
Jews and Christians also had their hey-days,
But who took up the sword for Thy Holy name to fight,
When world had gone wrong, who put it right?

VI

It was only we who took up arms for Thy sacred cause,
The seas and the lands were under our arms.
In European churches we raised the prayer calls,
African deserts too ringed by our cry of Allahu Akber.
All the splendours of the emperors we reckoned none,
Even under the shadow of swords we declared "God is One".

Notes:

5- The poet alludes to the mission of Muslim Ummah to enjoin good and forbid evil.(The Quran:XX/41). And claims that there had been many nations before Muslims in this world but none of them took upon them-selves as seriously as Muslims to enforce the Divine revealed laws on this earth.

6- Poet claims that Muslims fought for God's cause. They went to Europe and called their adhan in churches and even African deserts rung by their cry of Allahu Akber. And they fought for God's sake only and none of worldly powers, treasures or pleasures distracted them from this sacred mission.

VII

We lived for the dire distress of wars,
And died for Thy Glory and Holy cause,
To build private empires was never object of our wars,
Did we risk our lives for the booty around the world?
Had we striven for the worldly goods and gold,
We wouldn't have broken idols, which might have been sold.

VIII

Stood firm like rocks when we took the battle field,
Most hardened of the warriors before us used to flee.
We took notice of any rebellious act against Thee,
Not swords, even cannons failed to blunt our martyrdom zeal.
We impressed upon every heart the image of Tawhid,
Preached this message even the words over our heads poised be.

Notes:

7- When Sultan Mahmud of Ghazna conquered the Somnath fort in India, there was a temple in that fort called by this name. In that temple an idol was held suspended in the air between the walls of the temple. Hindus believed it a miracle. When the sultan entered the temple and was about to break this idol the Hindus offered him a huge amount of gold if he spare this idol. The sultan rejected this offer by saying that we are not idol traders but we are idol breakers. The worship of idols is repugnant to Islam. Iqbal probably alludes here to this statement of the Sultan Mahmud of Ghazna.

8- Muslims efforts impressed upon many a minds the concept of Oneness of God - Tawhid. Martyrdom for Muslims is the highest honour every Muslim spires for. They declared their belief of in Oneness of God even under the shadow of swords and at the expense of their life

IX

Tell us truly, who ripped the Khyber's gate
And who did Caesar's city subjugate? .
Who destroyed man made gods of stones
And who put in route the enemies of Your?
Who extinguished the sacred flame in Iran,
And revived the dimmed remembrance of Yazdan?

X

None but us alone strove to seek our peace with Thee,
And suffered all the hardship that Thou may be pleased.
Who held the sway over the world for Thee?
Whose cry of Allahu Akber awakened world from the sleep?
Whose dread kept the idols terrified?
They fell upon their faces and "God is One" they cried.

Notes:

9- This allusion is to the conquest of strongly fortified Khyber's which was a strongly fortified settlement of the Jews in Madine. After several days of siege, at last it's gate was ripped by a stroke of Hz Ali, may Allah please be with him. The other, of course is the conquest of Istanbul and Iran

10- Here again the poet emphasises that we Muslims suffered willingly to win the pleasure of Allah and propagated the message of Oneness of God.

XI

Even in the heat of battle when it was time to pray,
Muslims turned to Qibla to prostrate and stopped the fray.
Mahmud and Ayaz stood side by side: one king, the other slave,
In YOUR service master and servants; they're all same,
Master Slave rich and poor all distinctions gone,
They stood before YOU, all equal and as one.

XII

Day and night we traversed the world for Your sake,
Like a goblet, with the message of Tawhid, we did circulate.
We crossed mountains and plains that Your message may reach,
To fulfil this mission, we never accepted the defeat.
Not only deserts we fared through seas,
In the ocean of shadows our coursers watered we.

Notes:

11- Ka'bah is the Qibla, Muslims turn towards it for their daily prayers. When they stand for prayers turning towards the Qibla there is not distinction between slaves and sultans. Ayaz was the slave of the Sultan Mahmud of Ghazna. They both stood shoulder to shoulder before Allah SWT. Because in Islam there's no distinctions of rank, race or colour. If there is any criteria for superiority, that is only, the piety.

12- Poet argues that we Muslims went around the world and took all sorts of trouble so that message of Islam may reach every corner of the world. And this we done to win the pleasure of Allah(SWT).Zulumat (ocean of shadow) is supposed to be Atlantic ocean. It is reported that when Muslim conquerors reached to the westernmost shore of North Africa which they thought the end of the earth, they exclaimed Allah-o-Akber (God is Great) Had there been land beyond we would have conquered it in the name God..

XIII

We removed the smear of falsehood from this earth,
And liberated humankind from the slavery of all sorts.
Thy Ka'bah with our foreheads we swept,
Thy Holy Qur'an, we passionately clasped to our breasts.
Yet we are charged to have played a disloyal part,
If disloyal we, have You cared to win our hearts.

XIV

In people of the other faiths, there are sinner too,
Some humbles, others are arrogant too,
There are sluggards, neglectful and some awake true,
Some even loathe Your Holy name too,
Yet the worldly blessings are showered upon them all,
Only upon hapless Muslims, Your wrath like lightning falls.

Notes:

13- Here poet claims that Muslims liberated man from all sorts of slavery, be it material, spiritual or intellectual by preaching the message of the Qur'an and lifted man up and brought him face to face to his Creator, God. Here probably Iqbal was alluding to the Quranic: verse; When my servants ask thee (O, Muhammad, peace be upon) concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he call on Me: Let them also, with a will, listen to My call and believe in Me: That they may be guided aright. (The Qur'an: II/186).

The poet contends that it were Muslims who cleared the Ka'bah, the first house of God on this earth from the idols and turned it into the rallying point for the believers who flock from all corners of the world to pray and prostrate to Allah, SWT..

14- The poet by implication accepts that we Muslims may be lazy and neglectful but we are not worse than many other nations. Some don't even believe in God. And the poet complains that in spite of this Muslims fare worst and to him it seems unfair.

XV

Idols celebrate in their temples that Muslims have gone,
They are jubilant that Ka'bah's guardians have withdrawn,
The world inn is emptied of singing cameleer yore,
They departed with their Qur'ans, the Holy Book of Your.
Mocking of the infidels; do Thou hear not?
For Thy Tawhid, O Lord; do Thou care not?

XVI

Our complaint is not that their coffers overflow,
Of those who have not an iota of grace to show,
Unbelievers have their hurries and the palaces; ab,woe!
Wretched Muslims have to do with only promise of Your.
Now to us no more favours and benevolence are shown,
For what cause, we fallen from the Grace of Your.

Notes:

15- The poet laments and prays to Allah (SWT); O, Lord in the circles of unbelievers there is celebrations and mocking that the beholders of Tawhid (Oneness of God) have been pushed aside in this world. And prays to God, if Thou think us not, at least think of Thy pristine pure message of Tawhid. And here perhaps the poet had in his mind, the scene of the battle of Bedr when an ill equipped small band of believers stood to defend their faith against the greatly outnumbered Qureyshite army of idolaters. Against this heavy odd the prophet of God, Muhammad (P.B.U.H) thus prayed; O, Allah fulfil your promise and preserve this small band of believers. If they are destroyed today there will be nobody left on this earth to worship YOU.

16- Poet complains those who are unbelievers and have no virtue are rewarded with all the worldly prizes. The wretched Muslims have only YOUR promises of hurries and palaces in the world hereafter, in the paradise.

XVII

Why the Muslims have no riches as they had before,
While YOUR power and bounty is beyond compute, it's sure,
If You Will fountains from desert's breast may spring,
Or rippling mirage around a traveller in forest put a ring.
All we have is jeers from strangers, shame and poverty,
Is disgrace recompense for our sacrifices and loyalty?

XVIII

The world is passed to other folks,
We are but left with the past lore.
Bid us be gone, and let it be so,
Protest not if songs of Tawhid are heard no more.
We lived for no other cause but Your name be extolled.
Is it possible that wine cup remains when saqi is no more?.

Notes:

17- The poet complains to God that there is no doubt Thou art omnipotent and has no limit to Your power yet Thy people fallen into a miserable state and become the object of mocking which is not fair.

18- Dr Iqbal wrote these lines when most of the Muslim world was under the occupation of European imperialism. The only independent Muslim country Turkey and centre of Islamic Caliphate in Istanbul was under the threat of Bulgarian during Balkan war in 1912. On such an agonising occasion the poet implores God to save the Muslims. If they are removed from the world Your last perfected religion Islam will not survive either.

XIX

Gone is now the thronged assembly and gone Thy lovers too,
Ended the midnight sighs and dawn prayers ended too,
Thy lovers had their rewards and passed on,
Scarcely were they seated; Thou dismissed them too.
So Thy devotees came and with Thy promise gone.
Come, seek them with the lantern of Your beauty's blandishment.

XX

Leyla's pangs, the same - Qaise's yearnings as fierce as of old,
In deserts and vales of Nejd, fleets of deer run as before.
Love's yearnings are the same, Beauty's charms the same,
The Ummah of Muhammad is the same You our Lord, the same.
Then why Thy high displeasure? The cause to us unknown,
Why this wrath upon devotees of Thine own.

Notes:

19- Poet remembers the past glory of Muslims and now laments over the present state of the Muslim Ummah. And complains that God has dismissed them too soon from this world.

20- Poet then complains that all the Islamic rituals are still being performed as before. Yet we, the Muslims are forsaken by God. And draw His wrath, for what reason we do not understand.

XXI

Did we ever left You or to Arabian Messenger forsake?
Or did we tire of idol breaking and idol-maker be?
Did we cry an end to passion, growing weary of love's ache ?
Or did we quit Salman's path or abandon Qarani's way?
Still our hearts ablaze when cry of Allahu Akber is raised,
Still we live the life of Bilal, the Abyssinian everyday.

XXII

May be, our love is not so intense as before,
Or our submission is not complete as before,
Our troubled hearts may have swerved from Qibla's course,
Or we are not faithful enough to Thy stipulated norms.
Yet You too has changed, now us, now others favouring,
It's not fit to say, but Thou are to be found everywhere.

Notes:

21- Poet again emphasises that love of the prophet, peace be upon, is still alive in the hearts of Muslims just like Salman, the Persian and Veysal Qarani, may God be please with them. Muslims hearts are still excited when they hear cry of Tekbeer. And still the adhan are called daily five times from the minarets as Bilal, the Abyssinian, may God be please with him, used to call.

22- In this stanza at last poet admits that may be our faith is not as intense as before. Yet the reason for this he thinks is that God no longer shows His favour to us.

XXIII

On Faran summit Thou perfected our Faith,
Thousands of hearts were captivated by show of Thy Grace.
Thy love quintessence set afire a blazing coal,
Assembly was flamed with the ardour of Your.
Why there is no spark left in our bosoms today?
We are same burnt chattels, has You forgotten, pray ?

XXIV

In the vale of Nejd no longer clanging chains are heard,
Qais no longer waits distracted Leyal's litter on the path.
We are not the same; our morale low, we are no longer bold,
Thou abandoned us and now our abode is dark and cold.
Joyous day, when You return with Your beauty and grace,
And unabashedly reveal to our assembly Your gracious face.

Notes:

23- Again in this stanza the poet complains that if God wills He could have fired the Muslims hearts again. It seems that He abandoned us. That's the reason our hearts become barren

Faran is a mountain near Makkah associated with the prophet Muhammad (PBUH)

24- The poet thinks God abandoned us. That is why Muslims hearts become barren and they become demoralised. And entreats God, the Almighty to show us His Grace again so that our dead hearts may become alive.

XXV

Strangers sitting in garden quaffing wine beside the stream,
Glass in hand they listen to the cuckoo songs of spring.
Far from full bloomed garden sit Thy devotees silently dream,
Dream Thy coming, when they will cry; REJOICE COME HE.
Reawaken in Thy moths the joy of burning in the flame,
Bid the ancient lightning brand our bosoms with Thy name

XXVI

Once again Thy wondering people turns towards Hejaz,
Wingless nightingale poise to take off with the wings of love.
Every blossom in the garden is anxious to open its heart,
Strike the silent lute, long eager to explode into musicale.
Imprisoned melodies in the strings await Thy touch,
Mount Sinai is eager to be ravished by the Divine fire.

Notes:

25- Poet complains that Muslims are pushed out of the mainstream of the worldly affairs and are awaiting again the Grace of God to regain the past glory. And pray God let their hearts be reawakened for the action.

26- Poet claims that Muslims are though weak yet sincerely wish to regain their lost vigour of their faith and pray God, the Almighty to show His Grace and give them miraculous power He gave this power to the prophet Moses, may peace be upon him. Your people, Muslims are weak and bewildered. Give them strength and sense of direction as You did to prophet Moses, peace be upon him.

XXVII

Of Thy sore-tried people, their difficulties ease,
Make the ant of little substance peer of Solomon to be;
Love become too rare and costly, cheapen its exalted fee;
Turn India's temple-squatters into Muslims true to be.
The stream of blood pouring from our grief so long suppressed
Hark, the cry of pain is throbbing in our dagger-riven breast

XXVIII

The secret of the garden rose's scent disclosed,
What a tragedy, blossoms themselves played traitor's role.
The spring season ended, the garden's lyre broke,
Singing birds left the garden, the songs are heard no more
Yet a lone nightingale in its song's rapture lost,
His breast full of melodies that still tempest tossed.

Notes:

27- Again the poet on one hand prays to God, Almighty to remember we had been faithful to Your cause. On the other hand entreats to God, Almighty to make us the sizzling Indians true and strong Muslims.

28- Nightingale is the poet himself and laments; heydays of Muslims ended and now the Muslim world is in ruin. The people who are responsible for this ruination of the Muslim world are the people within these countries who played the role of agents of imperialism in their countries and betrayed their own people. Of course, this is my understanding of Iqbal's these verses.

XXIX

Ring-doves flew away from cypress branches and gone,
Withered flower petals are scattered all around on the lanes
The garden's ancient walks are desolate and lone,
Boughs are stripped of their leafy gowns.
Yet he sings on un-effected by the seasonal change,
Oh wish! Some one could have understood his complain.

XXX

Life is joyless and death promises no comfort to me,
To remember ancient sorrows is the sole delight left to me.
My mind's mirror is studded with many gems sparkling bright
In my breast are locked visions aching to burst into light.
Yet no witness in the garden who may attest,
Not a tulip bleeding with a brand upon its breast.

Notes:

29- In spite of all these adverse conditions and unpleasant changes the poet sings on the past glory of Muslims and laments for the present plight of the Muslim Ummah. And he laments that there is no one to whom he may share his feelings.

30- Poet claims that he has brilliant ideas and plans in his mind but there is none to whom, he may impart his these ideas. Therefore, he feels himself lonely and finds consolations in the past glorious history of Islam.

XXXI

Let hearts be shaken by this lone nightingale's Yells,
Let sleepers be awakened by this caravan marching bell.
Let our spirit be revived by a new bond,
Let our hearts be stimulated by the old vintage brand.
My pitcher Persian be, but my wine comes from Hejaz,
My songs Indian be, but I derived the tone from Hejaz.

Notes:

31- The poet prays; may these poems serve to the Muslim Ummah as the marching bells of caravan. The poet contends that although the language he used for his message is not Arabic but the message itself Islam is originated from Arabia. And his mode of presentation is Urdu poetry but its core is Islam, which also originated from Hejaz.

THE ANSWER

I

The speech issued from the heart; magic influence it exerts,
Wingless though it be, has the power to soar upward.
Holy in origin, aims to reach the loftiest goal,
From the earth it rises, on skies it strolls
Cunning and impertinent my love on such mischief bent,
The walls of heaven cracked against my wild lament.

II

Listening, old sky said; someone seems to be about,
Cried the Planets, someone penetrated the ethereal height.
No, there is someone on the earth, the Moon replied,
The Milky Way insisted that someone is hiding near by.
Only Ridhwan understood my complain and who was I,
And said; it's man who was driven out from the paradise.

Notes:

1-The poet is sure that if one sincerely prays to God no barrier can hinder such a prayer reaching to Allah,SWT. And that's what he done to convey his complaint to Allah, SWT.

2- Ridhwan is the angel's name who guards the entrance of Garden of Eden. He remembered that it's Man who had been driven from the Garden of Eden together with Satan.

III

The angels in amazement shouted; what this voice was?
Dwellers in the firmament could explain this mystery not.
Could man be here and has reached to the skies?
Has this little spec of dust climbed to such lofty heights?.
How ill mannered are, these creatures of the earth,
How insolent they are; these dwellers of the lowly hearth.

IV

So enormous is their impudence, at God Himself they rail,
It's same Adam to him angels were ordered to prostrate.
Well, they are drunk and their wisdom seems to have failed,
As for the humility, this virtue they underrate.
They are pompous, for they have the power of speech,
But as for delicacy, that is not their treat.

Notes:

3- Angels who are innocents and by nature they obey Allah and are not endowed with free will like man to choose good or evil. Or question the wisdom of Allah, SWT. Therefore they could not understand such manners of man.

4- Angels expressed their abhorrence upon such manner of man addressing Allah, SWT. There is also a sort of complain that this is the man who was held above them.

V

Came the voice: "Ah, pitiable is the tale you told;
Sure, your cup overflows and your tears ceaselessly roll,
High as heaven your impassioned cry reached,
In what impudent language your constriction found release!
Thanks; at least your complaint was beautifully phrased,
It raised man whereby with God in conversation he engaged.

VI

We are inclined to bestow, but no petitioner came,
There's no traveller on the path to whom WE show the way.
Our bounty is free for all but none there to avail,
Even WE could never fashion a new Adam from such clay.
Were there any worthy, We give to him Khusrev's throne,
Another world WE bestow if there's an earnest seeker known.

Notes:

5- The poet here tells us that God, the Almighty hears the supplications of his servant provided they are sincere and answers to their call. See The Quran:II/186.

6- Khusrev was a Persian emperor who was famous for his vast empire and riches. This is the reply to the complaint in the first section of the book. See: The Complaint, stanza:16.

VII

Hands are impotent and your faith not whole,
As such you bring no credit to noble Prophet of your.
Gone the idol breakers, in their places idol-makers came,
Ibrahim their father; the children merit the Azar's name.
Your band of drinker new, your wines and jars are strange,
Your idols and Ka'bah new, you yourself become estrange.

VIII

Once her loveliness reign supreme,
The tulip was the desert's elegant queen.
In every Muslim eyes the burning love of God was seen,
Your beloved was then Omni-presence for you to be seen.
Let the constant of your loyalty be defined,
The Ummah of Ahmed (PBUH) to it's centre be confined.

Notes:

7- This is the answer to the complaint. See the first section of the book The Complaint, stanza: XXI.

8- Here again it is answer to the complaint made in the first section of this book, The Complaint, Stanza: 22. It is told that when Muslims were conscious the same God for them was everywhere. But their conscious become dull they cannot see God, though He is still Omni-presence. Secondly Muslims loyalty is divided. If they be faithful to our prophet Muhammad, may peace be upon, again We will be with them everywhere.

IX

How unpleasant is for you to attend the morning prayers,
Not Us but it's your sleep, which to you is more dear.
Fasting is too oppressive for your temper free to bear,
Can you really claim to be the loyal; let us be fair.
Faith gives life to a nation, without faith nation dies.
When gravitation ceases, the thronged stars asunder fly.

X

You are the people utterly bereft of every art,
You are the people who care for your hearth not;
You are like a barn where lightning nestle and don't part.
Unashamedly you sell your forefathers graveyards.
Trade of tombs, earned you such renown,
You wouldn't hesitate to trade if gods of stone found.

Notes:

9- Poet points out that Muslims are not really living according to the norms of Islam. Therefore, their complain that they are forsaken by God is unfair and unjust because they are no longer sincere seeker of God and His favour. Secondly the poet points out that the foundation of a nation is the common faith. If there is no common faith you cannot expect a nation to survive. This is true for the Muslim Ummah as well. Without faith in Islam there can not be a Ummah in the real sense. The lack of sincerity and faith in Islam the Muslims are no longer a one nation, that is the Ummah. That is what the poet emphasises in this stanza.

10- Poet refers here to the backwardness of the Muslims. The reason of it he thinks is the neglect of their fore-fathers teachings and ignorance of their spirit which made them successful in the world. Now the Muslims revere their ancestor graves and turned their tombs into business centres. Or it may mean that Muslims have not defended their ancestral lands and sold them to the Imperialist powers against their personal material gain.

XI

Who removed the infidelity from this earth?
Who liberated man from the slavery of all sorts?
who enlivened Our Ka'bah by their prayers?
And who embraced Our Qur'an to their breasts?
Yes. they were your fathers; no doubt;
But what of you; sitting idle waiting for the bout.

XII

What? Muslims have a mere promise of hurries; you protest;
Even a protest, on the reason it must rest;
Upon the Eternal Justice this world is held erect;
Infidel be, if obeys the law hurries and palaces he gets.
There's none in you who aspires for hurries prize;
Sinai's fire is lit but there's no Moses in the sight.

Notes:

11- It is the answer to the complaint made in the first section of this book - The Complaint, stanza 13

12- It is the answer to the complaint made in the first section of this book - The Complaint. See the stanza 16

XIII

One and common is your profit and the loss you bear;
One and common is your Prophet and the faith you bear.
One is the Ka'bah, God and the Qur'an you share;
Would you not then unite to settle your common affairs.
Sectarianism and caste conflict there rule the day,
Do you expect to prosperous in the world by this way.

XIV

Who abandoned sharia'h of the Chosen Messenger of God?
Who adopted opportunism as their mode of life?
Who is dazed by the alien life style?
Who denigrates their own ancestor's manner of life?
In your hearts no ardour, in your spirits feeling none;
As with Muhammed's message you have long since done.

notes:

13- Poet here reminds the Muslims that the secret of the salvation and progress in this world is the unity of the Muslims and warns against the evils of nationalism.

14- The poet describes the condition of the Muslims of his age. He thinks that they have really forsaken Islam and the life style prescribed by the final prophet of God, Muhammad, peace be upon him. Therefore, they are spiritually dead because they betrayed Islam and they are now ashamed of their selves and from being Muslims.

XV

If any stands to worship in mosques it's the poor,
And if any takes the trouble to fast it's them.
They alone remember Our name and pray,
And thus save you from complete disgrace.
Rich are drunk with their wealth and neglect their dues;
The Ummah of Islam lives on because the poor are true.

XVI

No more preacher message from his ripened judgement springs,
Quenched his spirit, no more his words has the magic ring.
Adhans are still called but no Bilali spirit there to lend them wing.
Philosophy still spins on; there's no Gazali's acumen or his tinge.
Mosques lament no more devotees there to fill their halls,
Those virtuous Hejazis had gone who used to call.

Notes:

15- Poet here, perhaps points out to the fact that Islam is practised by those who are poor and thus the Islamic tradition continues. As for the rich they have no regard for the Islam or Islamic values. Nevertheless, they use this badge for social and political benefits. By this way they keep their credibility with Muslim masses.

16- Poet describes the Muslims conditions. He thinks that most of the Muslims are neglectful of their ritual prayers and the mosques are empty. Those who do pray and continue their ritualistic Islam are, in general void of it's real spirit. Islam for most of them is a formality rather than real way of life leading to God.

XVII

There is a cry; Muslims are being pushed from the world,
We ask; were there Muslims left who needed such a thrust.
You dress like Christians and live like Hindus;
As such, your behaviour disgusts even a Jew.
You may be sayyid, Turk, Afghan and all the rest;
But are you really Muslims and sincerely can you attest.

XVIII

Ever truthful and bold were the Muslims in their speech,
Their sense of justice was strong and above any partiality;
High exalted was their courage, far above the common reach.
Sweet modesty the dew was that refreshed their nature's tree,
By self-naughting his red wine was distilled;
He enjoyed emptying his flask, which his Maker filled.

Notes:

17- The poet himself came from a cast Hindu, a Keshmiri Brahman family. He condemns Muslims for imitating superficially English manners and socially for adopting many Hindu customs and habits, which are repugnant to Islam. And he thought these Muslims are worse than Jews who defied their prophets and adopted the alien norms and habits (such as Egyptian or Babylonians) in defiance of their prophets teachings. Therefore, the cry that the Muslims are being pushed out of this world is not realistic. Those pushed aside are not really Muslims. And the poet contends that one cannot be automatically Muslim because he is Seyyid, Turk, Afghan or from such other prominent Muslim group or nation. Muslims are those who CONSCIOUSLY AND TRUELY SUBMIT TO THE WILL OF GOD AND FOLLOW THE SHARIA'H OF PROPHET MUHAMMAD, may peace and blessings be upon him. And the poet asks such Muslims who reject the sharia'h of the prophet Muhammad, may peace be upon him, can you sincerely claim that you are a Muslim?

18- Poet describes the early Muslims. They were bold and truthful. Their sense of justice was strong and they were impartial when dispensed justice. Race, religion or relationship did not influenced their sense of justice. There are many examples of it in Islamic history, which Iqbal has highlighted in his poetry elsewhere. Above all the Muslims were modest and generous.

XIX

Every Muslim was a lancet poised to sever falsehood's vein,
In the mirror of his being ceaseless action's lustre shown;
And he trusted to his own strength of arm;
You fear death; he feared none but God.
If a child is void of his father's knowledge and art;
What right he has to claim his father's lot.

XX

You given yourselves to life of ease and pleasure,
Are you Muslims? Is this life Islamic now you lead?
Virtuosity of Ali, riches of Osman you have none
Affinity to your ancestors with that you have long done.
Muslims were respected by the world in their days,
You are in disgrace by abandoning the Qur'anic way.

Notes:

10- Poet describes that early Muslims were sensitive to any aggression of infidels. They were active and they trusted their own strength of arms. They feared none but God. Now the present Muslims have none of these virtues of their forefathers. Therefore, how they can expect the same status as their forefathers in this world. To expect such a privilege is unfair and unjust.

20- Poet compares the present Muslims to their ancestors. He reaches to the conclusion; presently the Muslims are in disgrace because they no longer abide by the rules of shari'ah. Their ancestors, the earlier Muslims were virtuous and powerful because they followed the teachings of the Qur'an faithfully. The present Muslims have neither virtuosity of Hz. Ali nor the riches of Hz. Osman (May Allah be please with them). Therefore, the earlier Muslims were respectable in this world because being faithful to the teachings of the Qur'an and the present Muslims are in disgrace and has no voice in the world community because they have abandoned the Qur'an.

XXI

You are angry to one another, they forgave to others,
You find sin's, they concealed the sins of their brothers.
Every one desires to take an abode on the Pleiadesian height,
To deserve it one must first attain the heart capable to fly.
They possessed realm of China and the throne of Persia too,
You haven't their manly valour, your talk is vain too.

XXII

Self-destructing you; self-esteemed and noble were they,
You avoid brothers; they lived for the brotherhood sake.
Your tongues idly blab, they lived for deed sake,
You long for a bud, they owned gardens and wide landscape.
Nations still remember those glorious days;
They put their stamp of fidelity on the earth's face.

Notes:

21- Poet continues the comparison of early Muslims and the present ones. He advise the Muslims if you want to attain the same honourable status in the world like your ancestors you have to follow their life examples and be sincere to the teachings of the Qur'an and Sunnah of the prophet, may peace be upon him.

22- Poet continues the comparison of the early Muslims and the present ones. And notes that the early Muslims spirit of brotherhood and their active participation in the world. Iqbal reminds us their justice and fair play for which they are missed by many nations even today.

XXIII

On your people's far horizon like a bright star you shown,
Till, by Indian garish idols lured, Brahmans you become;
You abandoned the nest in the love of flight,
Youths inactive were, now they doubt the Divine Light.
Modern culture has weaned them from all the loyalties;
And took them from Ka'bah to embrace idolatry.

XXIV

Qais, if he so pleases, may endure the desert's solitude,
Or become a city-dweller, roam no more the empty waste;
Qais may choose the one or the other in madness of his mood;
This is for sure, Leyla must unveil her beauteous face.
End the protests of injustice, stop the cries of cruelty,
Love is free why remain in bondage the Beauty.

Notes:

23-Poet alludes to the Moghul Emperor of India, Akber, the grand son of Baber Shah; the founder of Moghu empire of India. Akber, married a Hindu princess and for her sake he built a temple in his palace, in Delhi. He also invented a new religion, the mixture of Hinduism and Islam and called it the Divine Religion (Din-i Ilahi). He tried to introduce many other innovations in Islam. Poet also refers to the modern Muslims and points out that youths were at least traditional Muslim and followed the Islamic norms and habits without questioning its spirit. After the introduction of Modernism now they started questioning and expressing their doubts about the basic tenets of Islam. The Modernism have weaned them from their loyalties to their traditions and led them to a new sorts of idolatry.

24- See the first section The Complaint, stanza: 20. It is anwer to that complain. The poet used here the simile of Leyla and Qais (Leyla and Majnun. Qais was nick named as Majnun because he love Leyla madly.) Leyla reciprocated his love with the same intensity. Here poet implies that when Muslims worshipped and loved God sincerely He reciprocated and His Grace was available to them. Now they wandered away from God and yet expect His Grace, which is unjustified expectation.

XXV

Modern age is like a lightning, it set every stock ablaze;
Neither deserts nor the gardens from it have escaped.
Fuel of this new fire are adherents of the ancient ways.
Adherents of the Final Prophet also caught by this flame.
Ah, if the faith of Ibrahim would again brightly show;
In place of blazing fire, the fair garden can grow.

XXVI

Let the gardener not be disheartened by the garden's plight;
New buds will soon sprout up and come to light.
Weeds and brambles will vanish out of sight.
In places of martyr's blood crimson roses shall adorn the site.
Look up! vermilion flooding all over the Eastern sky;
Glow on the horizon tells that new sun is about to rise.

Notes:

The poet here points out that Modernism and positivists philosophy have swept away the old religions and the spiritual values. Islam and Muslims are also confronted with the challenge of modernism. This challenge can only be met by a deep faith in God, like the prophet Ibrahim, may blessings of Allah be upon him. (See The Qur'an: XXI/69.)

26- Poet after portraying the grime picture of the Muslim Ummah now gives them a hope for their future. And advise them not to despair. Although the present picture look very bleak but it can easily be changed. Secondly Islam has deeproots in history and cannot be supplanted. Don't be dishearten; advise the poet. In fact there are all indications that Islam is about to re-emerge.

XXVII

Some nations were fruitful in history true,
Other never bloomed, some seen the autumn season too.
Many trees standing, some green, some withered to their roots.
Many are yet remained hidden, in the depth of garden true;
After centuries of tending soars Islam, a mighty tree,
Fruitful yet, a splendid symbol of immense vitality.

XXVIII

You not beholden to Nationalism and are clean from such dirt;
Joseph you're; Canaan or Egypt everywhere is your hearth.
Your caravan will never be depleted; onward it ever marchs,
All your baggage is the caravan bells compelling call;
Yea, a candle-tree you are, in flame your deep roots thrust;
By the shadow of your thought morrow's cares are burnt to dust.

Notes:

27- Poet reminds Muslims that in history there had been nations lived their fruitful life and declined. Others never succeeded and vanished without making any mark on human history. Muslim Ummah is not like any other nation. Now, it seems to have failed but this is a temporary set back. Islam has deep roots and soon new shoots will appear from these roots hidden under the ground. These roots have been tended and watered by the martyrs blood for centuries and will never fail to give fresh fruit.

28- Islam is a universal religion and Muslims are above any regional or parochial loyalties. His only concern must be to remain loyal to his Creator, Almighty God. Where ever he may be, in a cottage, in palace, in a prison or on the throne like prophet Joseph, may peace and blessings of Allah be upon, his primary concern and loyalty must be to God. And his life mission ought to be; enjoin good and forbid evils.

XXIX

Even if Iran perishes you shall never pass away;
For, in wine's intoxication beaker has no role to play.
Isn't example of Tartar hordes stands out clear as a day,
Idol-house itself provided the guardians for ka'bah sake.
Now it's you in this age who man the vessel of The True;
Modern age is a dark night, like star you twinkle through.

XXX

Now the onslaught of the Bulgarian sounds the trumpet of alarm,
Screaming to the heedless sleepers the warning; WAKE UP!!!
You think it's the tidings of fresh grief and mortal harm;
Yet it's the test of your Sincerity and your Self-Regard.
Why you are afraid of neighing horses of the foe?
Divine Light never goes out, how much the enemies may blow.

Notes:

29- Poet here points out that survival of Islam does not depend upon any particular race, region or nation. It has its own intrinsic worth and will even win the supporters from the rank of its enemies; like the Tartar horde who destroyed the Islamic world and later their descendants become the most studious defender of the ka'bah. Once again Islam is confronted by modern forces which seem to be great enemies of Islam. The poet advise the muslims who, in spite of all the adverse circumstance are sticking to their guns, not be discouraged. The Islam will ultimately triumph and the future belongs to Islam, which is the Eternal Truth.

30- Dr Iqbal wrote these verses during Balkan war when Bulgarian army was almost at the gate of Istanbul, and was threatening to occupy the last seat of Caliphate in the autumn of 1912. He reminds Muslims that it is not a punishment of God but it is warning and test of Muslims sincerity to their faith. To understand Dr Iqbal's poetry one must have knowledge and sense of history. Particularly the history of that period of Balkan war when he wrote this piece of poetry.

XXXI

Your real worth is yet hidden from the world's eyes;
For the cavalcade of Being you are needed as a guide.
Your burning breath keeps Time's sinews revitalised.
Vice-regency is your potential destiny and the prize.
There's no time to rest, task has yet to be done,
Light of Tawhid must be completed, infidelity be undone.

XXXII

You are like the scent imprisoned in a bud; yourself release!
Load your pack upon the shoulder, spread like meadow breeze,
To be a mighty desert let your insubstantial mote increase.
From a murmuring wave become a roaring sea.
With love triumphant save the lowly from their shame;
Light the world with Muhammad's radiant name.

Notes:

31- The poet points out that the Muslims are the bearers of God's trust and their existence is necessary for the world, which is not yet fully appreciated. He also reminds the Muslims their mission of spreading the Light of Islam in the world and the reward for their this endeavour is the power and vice-regency of God on this earth.

32- Poet reminds Muslims that you are the beholders of the message of Islam, the trust of God. It is your duty to spread this message to the world. And with vibrant faith expand your circle. With the love of Muhammad, may peace be upon, enlighten the world with his message.

XXXIII

Were it not for this fair blossom; nightingales sing not,
In Time's garden rose buds would have tenderly smiled not;
If no Saqi; wine and vessels would have remained not,
Assembly of the believers and you would have existed not.
By this name pavilion of the skies is held in place,
And the pulse of Being quiver through boundless space.

XXXIV

In the prairie, in the mountain, in the valley, in the field,
In oceans caressing billows, in savage storm no less,
In the cities far in China, in Morocco's wilderness;
In the heart of every faithful Muslim this name rests;
Let the world testify this scene; your name We blessed;
And raised high the esteem in which you are held.

Notes:

33- The poet says that world is pulsating with the name and the message of the last of the prophets Muhammad, may peace be upon him. Without him there would have no world, no assembly of believers and no Muslims in the world.

34- The poet underlines the fact that name of Muhammad, peace be upon him, is being praised in all over the world by the Muslims. And he has a most sacred place in every Muslim's heart. Then he refers to the Qura'nic verse XCIV/4: And We raised high the esteem (in which) thou (art held)

XXXV

The iris of the globe; the black region of the earth,
Homeland where your martyrs were born and brought up,
This Fertile Crescent warmly cherished by the sun,
The lovers call this land the Bilal's world.
Its heart trembles like mercury by echo of this name.
That illuminates the darkness as it was a plunging flame.

XXXVI

Reason be your shield and Divine Love your sword,
Seize the world MY dervesh, Vice-regency is your post.
You may consume all save God with Allahu Akber flame,
Be a true Muslim and your own destiny you may claim.
Be you faithful to Muhammad and We will yield to thee;
Not this world alone, the Tablet and the Pen your prize shall be.

Notes:

35- The poet then remembers the earlier Muslims of African continent like Bilal, may God be please with him, and hopes the revival of Islam in that dark continent of Africa. Today Islam is fast spreading in that continent.

36- The poet concludes that Muslims are vicegerent of God on this earth and they must make themselves worthy of it by being true Muslims and believe in God and follow the sharia'h of His Final prophet Muhammad, may Allah's blessings be upon him. And if Muslim truly follow this path they not only will command this world but they will be given the Pen and the Tablet to write their own destiny. This is the central theme of Iqbal's poetry. This is also the gist of his philosophy THE SECRET OF THE SELF which he summed up in the following urdu verse;

Develop and raise your SELFHOOD to such a state,
That God Himself may ask; how you wish to be your fate.

Part II

IQBAL
- POET WITH A POLITICAL VISION -

Dr. Muhammad Iqbal was not a conventional national politician but he had a grand vision of universal brotherhood. In one of his lectures, he said: "Islam rejects the old static view of the universe, and reaches a dynamic view. As an emotional system of unification it recognises the worth of the individual as such, and rejects the blood-relationship as a basis of human unity. Blood- relationship is earth-rooted. The search for a purely psychological foundation of human unity becomes possible only with the perception that all human life is spiritual in its origin." And he continues; "Islam, as a polity, is only a practical means of making this principle living factor in the intellectual and emotional life of mankind. It demands loyalty to God, and not to thrones. And since God is the ultimate spiritual basis of human life, loyalty to God virtually amounts to man's loyalty to his own ideal nature. The ultimate spiritual basis of all life as conceived by Islam, is eternal and reveals itself in variety and change." (1)

One must note the two words the ETERNAL and the CHANGE in above statement of Dr. Iqbal. Iqbal endeavoured to bridge these two opposite poles. That is, the eternal and hence permanent, and the perpetual change which confronts us at the every turn of our life. As an idealist poet, Iqbal casts an eagle look on this world, which fly into the wide open skies but never forgets his nest in high mountains. Eagle by the way is the favourite symbol in Iqbal's poems. What I mean is; Iqbal's idealism was not that

of like a simple theoretical philosopher; though he was renown as a philosopher as well. He believed that man is called upon, nay, the very reason of his creation is to play an active role in creative act of God on this earth. Because man is vice-regent of God on this earth therefore he ought to be active participant in creation and must have creative qualities. Some people may object to use this adjective for man, which is an attribute of God, the Almighty. Iqbal's answer to them was; God is AHSAN-UL-KHALIQEEN - the best of creators - as says the Qur'an.(2) This itself anticipates the lesser degree of other creators. Though not of the same quality of creator as God Himself. Nevertheless, man is a vicegerent of God on this earth, in the Qur'anic term, KHALIFETULLAH FIL ARD (3), therefore, Iqbal insists in this capacity true believer must be creative being. And he emphatically declares:

"Her ke ou ra kuvvet-i takhlik neesit,
Nizde ma juz kafir-0 zendik neesit." (Bang-e Dere)

That is;

"One who has no creative ability,
To me, he is nothing but an infidel."

At the same time Iqbal believed that behind the creative impulse is love.

And he lamented:

"Fire of love gone out and it's all dark,
Muslims are but a heap of burnt dust." (Bal-ı Jibrail)

Therefore, we can safely assume that to Iqbal Muslim is synonymous to creativity and love. After recording Iqbal's idealistic position; now let us see how he arrived to this conclusion. To understand this let us very briefly describe Iqbal's carrier and his background;

Dr. Iqbal came from a high cast Hindu, Keshmiri Brahman family. His grand father accepted Islam and migrated to a neighbouring province of Punjab and settle down in Sialkot. Iqbal's father was not educated man but he was a pious Muslim. He kept

the company with mystics and learned of his town. This earned him nickname as illiterate philosopher. Iqbal has, perhaps inherited the philosophical bend of mind from his father. His family was more alive to Islam compare to those Muslims who have inherited Islam as their habits and traditions from their parents. Young Iqbal was groomed as a conscious Muslim. He had instructions in the Qur'an, and learned Urdu and Persian language before he was sent to a college for English education. During his university student-ship Iqbal was looked upon as a promising poet. After his post-graduation Iqbal joined the Oriental college, Lahore as a teacher of philosophy.

In 1905 Iqbal went to Europe upon the advice of Professor Arnold to study in Cambridge University. In Europe, during his three years 1905-1908 stay Iqbal had a chance to study the Western civilisation from very close quarters. He was immensely impressed by the life full of energy in Europe. Iqbal admired Europeans progress in science and technology, which gave them skill and considerable power to harness the forces of nature. But he was not dazed by their external glitter because Iqbal's acute mind was quick to detect the inherent weakness of the Western civilisation. He witnessed the merciless competition among the people of Europe and immoral rivalries between the nations, which was cause of bloody wars. He also realised that the West has no absolute moral values. Their material interest dictated their behaviour, which disgusted Iqbal. He expressed his disgust in his this verse:

> *O, people of the West, the world of God is not a shop,*
> *The things you value are nothing but false.*
> *Your civilisation will commit suicide by its own arm,*
> *The nest made on fragile branch is bound to fall. (Bang-e Dere)*

Although Iqbal was very much impressed by the energetic life and inventiveness of Europe but he was dismayed by their moral standard. He wanted to give it a spiritual twist. And perhaps he thought that a sort of synthesis may be achieved. THE RECON-

STRUCTION OF RELIGIOUS THOUGHTS IN ISLAM, a series of his six lectures may be cited as an example of this attempt. To achieve this synthesis Iqbal fell back to his own Islamic heritage and his earlier experience he had gained before he went to Europe. The ideas of Abdul Kerim Jeeli; 14th, century mystic and philosopher came to his aid. Jeeli's ideas of which Iqbal was familiar can be summarised as below;

"God has created the Nature. And He also created man on His own image and endowed him with His own attributes. Man is materially rooted in the Nature and spiritually linked to God. Therefore, man is point of contact between God and the Nature. Since man has been endowed with the attributes of God, therefore, God see His Own reflection in man's activities. Man has potentiality to develop and perfect his God given attributes and more completely he submits to the will of God; more he comes near to God. He may even rise to level of energy where physical barriers break down. If some one able to rise to this level God reveals him the reality which ordinary mortals fail to grasp".

One of the sayings of the prophet Muhammad, peace and blessings of Allah be upon him, lends the support to this idea. Miraj; the ascension of the prophet is an example of it. Iqbal, as a true believer very sincerely believed in it and dared to suggest these ideas based on the spiritual interpretation of the life when the positivist philosophy reigned supreme in the world. Some of the Western thinkers preached such blasphemies as, God is dead, God is invention of man's mind or God of the Gap, that is the concept which is used to fill the gap still exists in man's knowledge. Implying that in due course we will discover all the secrets of the life and the idea of God will no longer be needed. These ideas cut man from his spiritual moorings and put him in adrift.

And thus man become easy prey for Iblis who had challenged at the very morn of the creation:

"I will abduct man from the right path,
Will attack him from the right, left, front and aft". (4)

Iqbal wrote in one of his poem:

"O God, you have created one Iblis from the fire,
But he made hundreds of Iblis from men." (Darb-i Kalim)

And these agents of Iblis succeeded to abduct modern man from the straight path as I tried to express in the following lines:

"Modern man is the victim of their evil streak
Darwin, Freud and Marx are, but a few examples of these."(5)

And they achieved successfully the fragmentation of human personality.

Having spent a considerable part of my life in the West and as a student of Iqbal I have the similar experience of the West. Since it is relevant to the subject, to quote here my English poem will help in understanding Iqbal's thoughts.

HOMOECONOMICUS

O, modern homoeconomicus man! Unhappy thee,
In search of happiness divided being
In pursuit to multiply your economic means
You turned yourself into a soul-less machine
O, unhappy homoeconomicus man!
Did you count your loss and gain?

SCIENTIFIC MAN

O, scientific modern man!
In eagerness to explain
You become victim of your own analytical vain
Your behaviourists maintain;
"You are mere an organic chain."
O, unhappy scientific man!
Did you count your loss and gain?

O, SELF MODERN AFFLICTED MAN

O, self afflicted modern man
Pick up the broken pieces of your pane
Fix them into the original frame

Peep through it you may gain
An insight of your Maker's original plan
Correct you focus wonder no more
Hold firmly Thy Creator's, ever suspended cord (6)

God's ever suspended cord, in the language of the Qur'an; URVA-TUL-VUSQA LAN FESAMA LAHA, that is the link most dependable which never fails.(7) This spiritual link between man and his Creator is really the main theme of Iqbal's poetry and the essence of his philosophy. He believed that man is the spiritual being and linked to his Creator through a spiritual bond. And if man strengthens this bond he has the potential to rise to the position to dictate his own destiny. According him the best example and the model for us to follow is the life of Prophet Muhammad, Peace and blessing of Allah be upon him. By following his life examples one may rise to a position where God may give him the Pen to write his own destiny. Iqbal expressed it beautifully in the conclusion of his poem COMPLAINT AND ANSWER in the following verse:

"If you be faithful to Muhammad, We will yield to thee,
Not this world alone, the Tablet and the Pen your prize shall be."

Some of Iqbal's fellow-countrymen criticised him for swimming against the tides by adopting Persian language to convey his message in poetry. This is not in keeping with the spirit of our age they wrote;

"The trend of the Muslim countries outside of India seem to be in the opposite direction. Afghanistan where official language was Persian for ages has just decided to encourage its native Pashtu language... Turkey has not only replaced, through out the country, the Arabic script by Latin alphabets, but actually weeded out from its vocabulary no less than 20,000 Arabic and Persian words which have been used in Turkey for centuries. Are the Turks likely to relearn Persian? to be able to read Iqbal's poem (and his message). Same can be said about the modern Iran. All the recent writers in

the country hark back to the language and literature of pre-Islamic period. In face of these facts, it would be not short of a miracle if the modern Persians be taken themselves to Iqbal's poetry with a view to profit by its teachings."(8)

Iqbal was unconcerned to such criticism. He knew, he was writing for the posterity and was sure of the soundness of his message. And as for the miracles; Iqbal had not doubt about it. Is this conference not a miracle if think of that we gathered here today in the heart of secular Turkey to discuss and are trying to understand the message of Iqbal.

As for Iranians, they are taking Iqbal's message far more seriously today than ever. In fact Iqbal's message is perhaps better understood today in Iran than his own country Pakistan. As mentioned little earlier that Iqbal believed Muslim is Synonymous to creativity. Therefore it was natural for him to take keen interest in any creative movement in the world of Islam. Turkey being home of Caliphate and centre of the Muslim world was a special interest for Iqbal. He tried to follow the political controversies and the change taking place in Turkey with great interest. His burning desire and zealousness to see the dynamic changes in the Muslime world has at a time clouded his vision about Turkey. It is not possible to discuss its details here. Those interested in this subject may see for the full discussion in THE RECONSTRUCTION OF RELIGIOUS THOUGHTS IN ISLAM by Dr Muhammad Iqbal. This book is available in Turkish translations by two different translators. Here it will suffice to mention that whereas Iqbal agreed to Said Halim Pasha's ideas of religious reforms; he also looked optimistically to the endeavours of the nationalists. He hoped that their claim for the freedom for Ijtihad is not repugnant to the spirit of Islam. In one of his lectures he said:

"Said Halim Pasha's line of thought is more in tune with the spirit of Islam. He reaches practically the same conclusion as the Nationalists that is to say, the freedom of Ijtihad with a view to

rebuild the law of sharia'h in the light of modern thoughts and experience."

Now we know that Nationalists demand for the freedom of Ijtihad was really a demand for the license to displace the Islamic culture and replace it by the European culture and values in the newly created state – the Republic of Turkey. According to some accounts, they even considered declaring Christianity as their state religion but did not dare for the fear of people's reaction. Therefore, it seems Iqbal was not well informed about Turkey. He did not understand the real intention of the nationalists. But of course; it was not only Iqbal who was mistaken; in Turkey itself people could not understand how the nationalists succeeded to replace Islam by the borrowed system of the West. By the time they understood what has happened, it was too late. Let me present you a graphic picture of what has happened in Turkey:

"Though most of the Islamic lands were enslaved,
Symbol of temporal continuity in Istanbul stand,
For in spite of weakness of the Mussulmans,
Whenever Caliphate was threatened,
They rose for martyrdom and Jihad,
And this saved the day for the Muslim ruling class.
Therefore, descendants of crusaders discovered a devious way,
They were also aided and guided by the Jewish cunning brain.
They rightly concluded, as a clever Englishman did state,
We can never subdue Mussulman as long as the Qur'an is there.
Now they planned not to confront Islam face to face,
But groomed a subversive elite with Muslim names.
This elite was to use the slogan of Islam to gain,
The political power in the Caliph's land,
They were financed and guided by the Zionist clan,
And were manoeuvred to political power by their master plan,
When they become secured into their places,
They started to show their true faces.
First of all the Caliphate was to go,

Then the Qura'ns were to be torn.
They outlawed calling of adhan and the reading of the Qur'an,
And abolished the sharia'h laws of Islam.
If a non-Muslim would have disrespected the Qur'an,
Spirit of jihad would have re-surged in Mussulmans
Now the Caliphate was abolished by those,
Who were Muslims or supposed to be so.
Muslims all over the world were confused,
And Turks were deluded and become aghast
Because the out-come of the war was exactly the opposite,
For what they supposed to have fought for.
The temporal continuity destroyed and Caliphate was lost,
Muslims in subcontinent were stupefied and had lost their cause
They had made the defence of Caliphate their sole aim
And had forgotten their all other worries and pains.
The descendants of the crusaders and their Zionists mates,
Thought they have succeeded to eras the religion of Islam,
And talked confidently that Islam is the thing of the past
And it has been consigned to the historical records. (9)

I believe it sums up the story of Turkey after the abolition of the Caliphate in Istanbul. But it is one side of the story; the sad one. There is another side of the story. The story; how persistently the Muslims of Turkey are fighting back to regain the lost ground inch by inch and still advancing. Let us hope it will have a happy ending. But this is not the subject and beyond the scope of this paper.

Now we turn to Iqbal's reaction to the abolition of the Caliphate. He soon realised that his optimism about the Nationalists of Turkey was misplaced and declared:

"From Mustafa or Riza Shah, there's no hope,
The Spirit of the East is still in search of new abode."

(Darb-e Kalim)

The abolition of the Caliphate had a traumatic effect upon the Muslims all over the world. Many Muslim scholars and leading ulema like Maulana Abul Kalam Azad and Huseyin Ahmed Medani were disappointed and become Indian nationalists. But Iqbal's deep faith in Islam and acute mind saw what ulema failed to see. It reminds me the attitude of Hz. Abu Bakir upon the death of prophet Muhammad, peace and blessings of Allah be upon him. Many companions of the prophet were shocked and could not believe that the prophet has died. Hz. Abu Bakir calmly reminded them the verse of the Qur'an:

"Muhammad is no more than a messenger; Many were the messengers that passed away before him, if he died or slain, will you then turn back on your heels." (The Qur'an: III/144)

When the intention of the founders of the Republic of Turkey become clear; Iqbal approached the problem of abolition of Caliphate in the similar spirit as of Hz. Abu Bakir, may Allah be pleased with him; and declared:

"If the catastrophe befell to Ottomans, it matters not,
Thousands of stars die before the new dawn is borne."

(Bang-e Dere)

By this he meant; Caliphate is dead but Islam is living. It is the final revelation of God and has power to create the physical body for its own spiritual expression. And Iqbal was sure of re-emergence of Islam in near future. He had no doubt at all, about it. But as a devout Muslim he felt himself duty-bound to struggle for this cause to justify his existence as a Muslim. He proposed that a new state of Pakistan to be carved out of India where Muslims may demonstrate the validity of Islam. And Islam may find its full expression in this new state of Pakistan. This set in motion a new political process in the Muslim world. Some people mocked the proposal of Pakistan as a pipe-dream of a poet. But his dream had come true. With the dawn of 14th August, 1947, the largest Muslim state appeared on the map of the world. Though Iqbal did not live to see that his dream has come true and his vision is being realised.

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The Muslims of this state gave a pledge to God, Almighty; that they will run this God given state according to the laws of the Qur'an and the Sunnah. This clause is written in the preamble of the constitution of the Islamic Republic of Pakistan. Unfortunately Pakistani Muslims have yet to fulfil this pledge. But it does not diminish the contribution of Dr Iqbal that he took the initiative and put a first step towards the right direction. I believe, it was an important turning point in Islamic history, which brought a new concept to the Islamic polity. It gave a new direction to the Islamic movements all over the Muslim world. The creation of Pakistan very clearly demonstrated the dynamism and political power of Islam. The challenge posed to the validity of Islam by the abolition of the Caliphate in Istanbul was met by the creation of Pakistan in the name of Islam. Britain was quick to comprehend this fact. It was reflected in the correspondence between the Secretary of State for India Lord Zetland and Lord Curzen Viceroy of India. Zetland wrote a letter on 24 April,1941 to Lord Curzen:

"The call of Islam is one which transcends the bounds of country. It may have lost some of its force as a result of the abolition of Caliphate by Mustafa Kemal Pasha, but it still has a very considerable appeal as witnessed for example Jinnah's insistence on our giving undertaking that Indian troops should never be employed against any Muslim State, and the solicitude which he has constantly expressed for the Arabs of Palestine. I cannot help thinking that if separate Muslim State did indeed come into existence in India, as now contemplated by the All India Muslim League, the day would come when they might find the temptation to join an Islamic Commonwealth of nations well nigh irresistible."(see Impact INERNATIONAL March 2000) (10)

I tried to expressed this view in one of my book in the following lines:

"Not long after the abolition of the caliphate of Islam,
Muslims of subcontinent carved out a new state of Pakistan
In which they pledged to implement the laws of the Qur'an,

And thus demonstrated the political dynamism of Islam.
If abolition of caliphate was challenge to the validity of Islam;
The creation of Pakistan was an effect response." (11)

And Iqbal said in one of his lectures:

"It seems to me that God is slowly bringing home to us, the truth that Islam is neither Nationalism nor Imperialism. It is a League of Nations, which recognises artificial boundaries and racial distinctions for the facility of reference only and not for restricting the social horizon of its members.(12)

If Muslims really want to get out of the present miserable state they are in, then they must consider seriously the above idea of Iqbal. He has already indicated the steps we ought to fallow. The first step after the abolition of the Caliphate in Istanbul, which represented - however symbolically - the unity of the Muslim world and continuity of Islamic polity. With its abolition Iqbal's first step was to put the Islam in the right perspective and advised Muslims not to despair. He emphasised that Islam is an Eternal Light from God, which will never be put out. It has the power to create the material body for its own preservation and spiritual expression. At the same time he suggested the practical step and proposed the creation of Pakistan, which we have already discussed in some details little earlier. But considering the above passage I quoted from one of his lectures, one has to accept that for Iqbal Pakistan was just a first step and starting point towards the ultimate goal. He was thinking in far more wider context. Therefore, his ideas in this respect need further study and deeper research to be turned into a practical project for the future development of the Muslim world - the Ummah. Now, when the world is fast moving towards the globalisation and need of the universal standards of morality and ethics become a pressing need for the world, Iqbal's ideas are far more relevant today than ever before. In coming decades his ideas will, no doubt find the increasing ground amongst the Muslims all over the world. Considering 20-25% population of the world is Muslim and more than 65% strate-

gic raw material lies in the Muslim lands; Yet they have no control over their natural resources and no voice in the world community proportional to their potential strength. Over and above this the Muslims are being branded as terrorists by those who want to perpetuate this injustice. Therefore, sooner or later the Muslims will discover the solution envisaged by Iqbal more than half a century ago. He pleaded that the Muslims must, first become an Ummah for not only their own preservation but for the sake of the Divine mission Islam which has entrusted to them by Allah, SWT. Therefore, I dare to suggest that Iqbal's political thinking was not only in term of immediate political needs of the Muslims but he considered the Muslim Ummah as an instrument to carry out the Divine mission to the world at large. Therefore, the unity of the Muslim Ummah to him was an intermediate goal. The ultimate goal he indicated is the universal brotherhood of humankind based on spiritual basis. Because he doubted that justice and peace can ever be achieved by the organisations like League of Nations or presently United Nations Organisation, which are void of any spiritual morality or ethic acceptable to the conscience of man. These are institutions which merely serve to legitimise the suppression of the weaker nations by the stronger ones. These international organisations are not inspired by the sense of justice, therefore, they lack the common spiritual values, which can be accepted universally by the individuals and satisfy their conscience. The national interests take precedence over the right and justice. And he underlined this anomaly in his following poem:

"Makkah and Geneva"

Now intercourse amongst the nations has increased,
But the unity of mankind remains an empty dream.
Strife amongst the nations is the Western scheme,
Unity of humankind is the Islam's cherished dream.
Makkah from Geneva thus an explanation seeks,
Union of nations or the unity of humankind you preach?

(*Darb-e Kalim*)

Iqbal believed that peace and harmony can only be achieved in this world if people believed in common spiritual values. And only the spiritual interpretation of life can provide basis for such a morality, which is crying need of our age. Iqbal contends that Islam has such a spiritual system of morality and the Muslims have the duty to carry these spiritual values to the humanity. But to be able to carry out this noble mission first of all they must become an Ummah to enable themselves to enjoin what is the right and just, and forbid what is wrong and evil. And Iqbal in his long Urdu poem, Tulu-e Islam, thus exhorts Muslims to prepare themselves for this Divine mission:

"Renew your loyalty, sharpen your sense of justice and valour,
You will be required to lead the world out of the squalor."

This, I believe sums up the Political Vision of Allama Dr Muhammed Iqbal.

Dip note:

1. Iqbal, Dr. Muhammad - The Reconstruction of Religious Thoughts in Islam, pp.146-147, Sh. Muhammad Ashraf Publications, Lahore, 1982.
2. The Qur'an, Al Mu'minun, XXIII/14 and Al Saffat XXXVII/125.
3. Ibid, Al Baqarah, II/30.
4. Ibid, Al A'raf, VII/17.
5. Kayani, M.K. - The Islamic Perspective Of History, pp.84 The Ummah Publications, Istanbul, 1988.
6. Kayani, M.Han - İNSAN, EMEK, SERMAYE VE YENI DÜNYA DUZENİ (Man, Labour, Capital and New World Order), Quarterly Nehir, Vol:1-No:8, June-July, 1994, Istanbul.
7. The Qur'an, Al Baqarah, II/256.
8. Siddiqui, Misbah-ul-Haq - Iqbal, (A Critical Study), pp 193-194. Farhan Publishers, Lahore, 1977.
9. Kayani, M.K. - The Islamic Perspective Of History, pp, 98. The Ummah Publications, Istanbul 1988.
10. Impact INTERNATINAL. March 2000 - London)
11. Ibid, pp.99.
12. Iqbal, Dr. Muhammad - Reconstruction Of Religious Thoughts In Islam, pp. 159. Sh. Muhammad Ashraf Publications, Lahore 1982.

Part III

IQBAL'S PERFECT MAN*

Dr Muhammad Iqbal is famous as a poet and as a ph pher. I personally think that poetry and philosophy a two very different faculties of man. A poet sees the reality or r semblance of reality in flashes and translates it into wor images to convey his experience to others. A talented poet cl his feelings and thoughts in a beautiful words and arranges like a bouquet of flowers to present to his readers. The test poet's success; just like the test of a painter who portrays a pi depends upon how much they arouse the emotions and feelin the hearts of others. And to what degree they succeed to lift audiences to the level from where they may share their sentim their ecstasy, joy, sorrow or feeling of pity. Judging Dr Iqbal this point of view, he was a par-excellent successful poet aroused the emotions of millions of Muslims in the sub-cont and raised them to the level to share his vision of Pakistan many critics mocked his vision of Pakistan as pipe dream of a But millions of Muslims of the subcontinent shared his visio Pakistan. And they willingly made sacrifices for the creatio Pakistan, which has no parallel in history. This is a typical exa of a successful poet; who grasped the reality and successfully t ferred his experience to his audience. As for the philosophers, endeavour to grasp the same reality by reasoning and cold l

(*) This is the text of author's speech, he delivered in the conference held on Day in Istanbul. The conference was held in the memory of Allma Iqbal the auspices of Turk-Pakistan Friendship Society on 25 March 1998 in IR (Research Centre for Islamic History, Art and Culture), Yildiz Palace, Ista

They shun the sentiments and emotions. Therefore, Iqbal's another unique achievement is that he very successfully married his poetry to his philosophy. The topic of my speech Dr Iqbal's PERFECT MAN falls within the domain of philosophy rather than poetry. But Iqbal presented his audience his philosophical doctrine of PERFECT MAN very cogently in Persian poetry, in his book ESRAR-I KHUDI (Secret of the Self). Before we discuss Iqbals's doctrine of PERFECT MAN, let me first clear a misconception in some quarters about the origin of his idea of PERFECT MAN. Some people thought that Iqbal was influenced by German philosopher Friedrich Wilhelm Nietzche's doctrine of SUPERMAN. No doubt Iqbal was well aware of Nietzshe's philosophy. In fact he made it the subject of his poetry. For example in his celebrated work JAVID-NAME and again twice in PEYAM-I MASHRIK Iqbal criticised Nietzsche's philosophy of SUPERMAN. According to Iqbal Nietzsche could not go beyond La to say Ill-Allah (there is no god but God). According to him Nietzsche erroneously rejected religion and even God in reaction to the negative attitude of Christianity towards the life. In other words; he thrown the baby with the bath water. Iqbal wrote that Nietzsche heart was Muslim but his mind remained infidel. There is a very fundamental difference between the PERFECT MAN of Iqbal and the SUPERMAN of Nietzshe. SUPERMAN of Nietzsche has most developed will power and free of any moral constriction. And he believed that power itself is the virtue. Hitler could be cited as a typical example of Nietzche's superman. Therefore to claim that Iqbal was influenced by Nietzshe's ideas of SUPERMAN is not true. There is some superficial likeness in SUPERMAN of Nietzsche and Iqbal's PERFECT MAN. This superficial likeness is misleading as we will discuss it little later.

One gets the impression that Iqbal's PERFECT MAN as he describes, may be the waiting Messiah or Imam Mahdi who will have miraculous power over the natural phenomena . Iqbal anxiously waits such a liberator of humanity. To appreciate the depth

of his anxiousness one must read his poem ESRAR-I KHUDI original in the Persian language. However, I have no altern but to present you my English rendering to put my point acr am sure you will appreciate that translation cannot be a subst to the original even if it is a plain text of one language to ano When it is poetry, the translation of it into another langua highly difficult if not impossible. Nevertheless, I dare to pre you my English rendering of Iqbal's ideas about PERFECT M which he expressed in his book SECRET OF THE SELF in po

Concerning the training of the Self, there are three stages. The is submission, second Self discipline which leads to the third st The third stage is the status of vice-regency to God on this earth.

1. The Submission

Service and toil is the way of life to camel,
Patience and perseverance is the trait of camel.
Noiselessly his path he treads,
He moves in desert like a ship in fleet.
Every thicket has the trace of his feet,
He eats less, sleeps little and works hard indeed.
To carry his rider he is pleased,
Towards the destination he silently treads.
He is gratified with his speed,
And is more patient than his rider indeed.
You too, with all seriousness, your duty face,
That you may earn in hereafter, the best place. (1)
Be thou obedient O, heedless one,
Self-discipline will make you the powerful one.
Worthless person by self-discipline become the worthy one
Fire, when goes out of control turned to ashes and undone.
Who so want to conquer the sun and the stars,
First, must bind himself to the Natural laws.

Air imprisoned in roses become perfumed,
Perfume turns to musk when confined to navel musk-dear.
Stars ever moving towards their destination too,
Because they are bound to the same, Natural rules.
Vegetables growth obey the same rule,
When they stray are trodden under the boots.
The tulip burn red according to the same rule,
And blood runs in its veins confirms it too.
Drops of water drawn together, become a sea,
And grains of sand come together to form a desert.
Every existence draws its strength from this law,
O, heedless, why don't you see this source of power?.
O, you, who have abandoned the old constitutional frame,
Once again adorn your feet with same old silver chain.
Complain not the hardness of the laws,
Transgress not the shari'ah bounds of Muhammad Mustafa.

Notes:
1- See The Quran:III/14.

2. Self Discipline

Your soul cares for itself like a camel,
It's self-conceited, self willed and rebellious too.
Be a man and hold its reins in your hand,
That your potter's vessel may turn into pearl
Who so does not displine one Self,
Bound to be commanded by some one else.
When you were moulded from the clay,
Love and fear were mingled in your make.
Worldly fear and fear of hereafter and fear of death.
Fear of all the pains of heavens and the earth.
Love of riches, power and love of your hearth,

Love for self, love of kinder and wives.
Man mixture of water and clay loves ease,
And is victim of extremism and evil streak.
If you wield the staff "There is no god but HE,"
You will break the spell and all the fears you can defeat.
One who has the firm belief in God and holds Him supreme,
Can never bow his head before any other being.
The heart that fear of Allah holds
No other fear in that heart can ever board.
He who lives in the clime of "La" (1)
Love of wife and child fetters him not.
He turns his face from everything except God,
And lays the knife on the throat of his beloved.
Lone he is but charges like a brigade,
For, worldly life to him is but a passing phase.
"La ilaha" is the shell; Salat is the pearl, which it saves,
For Muslims with lively hearts it's a minor pilgrimage.
Salat in Muslims hand is like a sword,
Which kills shameful and unjust deeds.(2)
The fasting is the assault on hunger and thirst,
Which conquers the Khyber fort of sensuality.
The pilgrimage enlightens the soul of believers,
Reminds the lesson of Hijrah and kills nationalism.
It's a collective submission to God as a one,
Binds us like the pages of a book into the Ummah, as one.
Zakat kills the love for worldly riches in our hearts,
And also instils the sense of equality in us.
The command "unless you spend"(3) fortifies our hearts,
Increases riches and diminishes material greed and lust.
All these are means for your strength and stability,
Your impregnability depends upon your fidelity.
Constant remembrance of the 'ALMIGHTY ONE,'
The control of body's camel you can won. (4)

es:

pet, here alludes to prophet Ibrahim, may peace be upon him. If ne believes in Allah (SWT) sincerely then every thing else to him ecome secondary beside Allah, SWT. Like Prophet Ibrahim one ay leave his wife and the beloved son in desert and does not hes-ate to cut the throat of his beloved son if it is the command of llah (SWT) to do so. Even if he is one single man for the cause of llah he will fight like an army. Simply because he believes the vorldly life is a transitory phase. The real is, the hereafter. And if e could barter a transitory with real and everlasting, he believes s not a bad bargain.

See The Qur'an: XXIX/45

See The Qur'an: III/92

"O, Almighty One" original is "Ya Al-Qavvi" is the one of the attribute of Allah (SWT). That is if one remembers that real and absolute Might belongs to Allah and to whom He wills supports, hen the believer who sincerely relies upon Allah will never despair or falter. He always draws the strength from his faith in Allah, the Almighty God Himself Who is the source of the real power.

Vice-Regency of God

thou can rule thy camel thou will rule the world,
ne crown of Solomon, the king you deserve.
nou will have the glory which ever lasts,
nd inherit the kingdom, which is incorruptible.(1)
s sweet to be God's vice-regent in this world,
nd exercise the power over the universe.
ne vice-regency is the soul of this world,
's the reflection of God's attributes on the earth.
e knows the mystery of the whole and parts,
or, he is the appointee of the Almighty, God.
Vhen he will pitch his tent in this wide world,
his ancient system will be rolled up.

When the time comes for him to show,
The brand new world will come forth.
Hundreds of like worlds in parts and whole,
Are in his imaginations, like roses in garden g
Every raw will be ripen by his touch,
Idols will be consigned to the heap of dust.
Hearts will become alive by his touch,
For God's sake day and night he will work.
Elderly would be rejuvenated by his views,
By his touch every thing will be renewed.
To humankind he will warn and give glad tidi
He will be all; soldier, marshal and prince too.
He would have the knowledge of the things t
And will be blessed with the vision of God's g
Whiteness of his hand was, strengthened by th
Complemented by the knowledge Perfect Mar
When such a bold cavalier seizes the reins,
The steed of Time flies like the wind.
By his majestic command Nile opened dry pat
He took Israelites from Egypt and led them ac
By his command dead spirits in their bodies re
Like the rows of pine trees in the desert they fi
In his Person it demonstrated the secret of the
He preserved the substance of the world to be.
The sun's rays become acquainted to the shado
Life becomes precious because of him. (6)
His miraculous deeds gave world a new lease o
And renovated the traditions which had died.
Many visions rise from his foot print, (7)
Many a Moses entranced by his Sinai's glint.
He will give a new explanation to this life,
And will interpret this dream in a different ligh
His hidden being is one of the mystery of the lif
Yet his unheard music is the harp of life.
The Nature makes its way through generations,

And thus it reaches to intended composition.(9)
The handful of our dust reached to the sky,
From this dust our bold cavalier will arise.
There lays in our ashes today,
An ember, which will light the world, we pray.
The bud in our garden is about to blossom,
Our eyes to it are anxiously watching
O, deliverer of the time appear,
O, our anxiously waited Saviour appear.
Revive the spirit of this world again,
Comfort our hearts, which are ridden with the pain.
Put down the anarchy in the world.
Let the heavenly music again be heard.
Rise and give us the manifesto for brotherhood again,
Give us the cup of wine full of love once again.
Bring back the days of peace to this world again,
Give the message of peace to war mongering race.
Mankind is the cornfield and you are the harvest,
For the caravan of the life you are the destination.
Trees in our garden are ravaged by the fury of autumn,
Oh, do thou visit our garden like a spring.
Receive from our downcast brows
The homage of our children, young and old.
We maintain our composure while waiting for you,
And suffer silently in the world in expectation of you.

Notes:

1- "O Adam shall I lead you to the Tree of Eternity and to a kingdom that never decays." the Qur'an: XX/120

2- And He taught Adam the names of all things; The Qur'an: II/31. And also see the Qur'an: XVII/1: Glory to (Allah) Who did take His servant for a journey by night from the Sacred Mosque to the furthest Mosque, whose precinct We did bless - in order that We might show him some of Our Signs...

3- Poet alludes to the miraculus power of Moses peace be upon.

The abolition of the Caliphate had a traumatic effect upon the Muslims all over the world. Many Muslim scholars and leading ulema like Maulana Abul Kalam Azad and Huseyin Ahmed Medani were disappointed and become Indian nationalists. But Iqbal's deep faith in Islam and acute mind saw what ulema failed to see. It reminds me the attitude of Hz. Abu Bakir upon the death of prophet Muhammad, peace and blessings of Allah be upon him. Many companions of the prophet were shocked and could not believe that the prophet has died. Hz. Abu Bakir calmly reminded them the verse of the Qur'an:

"Muhammad is no more than a messenger; Many were the messengers that passed away before him, if he died or slain, will you then turn back on your heels." (The Qur'an: III/144)

When the intention of the founders of the Republic of Turkey become clear; Iqbal approached the problem of abolition of Caliphate in the similar spirit as of Hz. Abu Bakir, may Allah be pleased with him; and declared:

"If the catastrophe befell to Ottomans, it matters not,
Thousands of stars die before the new dawn is borne."

(Bang-e Dere)

By this he meant; Caliphate is dead but Islam is living. It is the final revelation of God and has power to create the physical body for its own spiritual expression. And Iqbal was sure of re-emergence of Islam in near future. He had no doubt at all, about it. But as a devout Muslim he felt himself duty-bound to struggle for this cause to justify his existence as a Muslim. He proposed that a new state of Pakistan to be carved out of India where Muslims may demonstrate the validity of Islam. And Islam may find its full expression in this new state of Pakistan. This set in motion a new political process in the Muslim world.